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# Life and Light for Woman

April

1899

## Easter Symbols.

By J. E. RANKIN, D.D.

### I.

Come, thou of Magdala, the Gard'ner see ;  
With early dews His morning round He's making :  
See how from sleep the fragrant flowers are waking.  
He has an Easter greeting, too, for thee.  
Think not His tender care can change or vary :  
Rabboni ! cry, for, hark, He calls thee Mary.

### II.

And Thomas, unbelieving as thou art,  
Reach here thy hand, upon His person placing,  
The wounds of love by thine own finger tracing ;  
Each rose a bleeding drop fresh from His heart.  
And thus convinced, go tell the word abroad,  
And speak thine Easter creed, " My Lord and God."

## THE BIBLE WOMAN.

BY MRS. S. B. CAPRON.

THE Bible woman is your native sister and your representative worker in the foreign missionary field. She has come from the life of the foreign missionary in the distant land, and what claim has she upon you? With what tenderness of welcome, what appreciation of possible value in aggressive movements among their own people should all native agents be received! What response to the missionary, who has their training, the Church at home would be supposed to give in view of the inestimable value of such workers on their own ground! And yet the Lord looks down to-day upon the Church unmoved at the wrecking of this most essential agency and the dumb despair of the missionary as he sees the years go by and this most vital interest in mission policy still uncared for. Limiting the number of native agents we lose not only their children for the future development of the work, but we lose their influence in smaller towns and villages; and who can tell how many children thus unsought are led away from lives of usefulness and from service dear to Christ?

Where is the eloquent pleading which can convince the church members of these very days of the disaster from retrenchment to every department of mission work? The supreme responsibility of the foreign missionary is to repeat himself or herself in the available native agency growing more valuable as the years go on.

And what has this to do with the Bible woman? may be asked. Much every way. A Bible woman had her beginning in a little village where was a catechist who gave the child her early influence for good. He saw her aptitude for intelligent growth in Christian womanhood, and encouraged her to seek admission to the nearest boarding school, where the missionary lady knew how to develop the promising girl, and lead her on until she had the best advantages afforded in the mission. Years may find her in her own family, but when widowhood or leisure shall furnish the opportunity she naturally seeks the outlet for Bible-woman service, and we have our own candidate for a blessed work. Brought under deeper spiritual training and careful oversight of her work, we have our Bible woman of to-day with experience of life behind her, and maturity of years, thus giving reasonable ground of useful service.

As development of mission work goes on we are now having training schools for this class of women, who are thereby fitted for the work into which they are to enter. This may be said to be twofold. They will have in their care those who are learning to read, and who are to be led on, it

is to be hoped, to helpful reading of the Word, and they also find companies of women who, not caring to learn, can be reached by a tender and earnest presentation of the blessed message given to all. How infinitely important that these women be filled with faith and the Holy Spirit, and that the missionary leader be equipped with such power as only the Holy Spirit can supply! Equally important is it that we in this land who pray should have such conception of the mystery and power of intercession as shall bring us into close touch with the whole precious work, and with the Lord of all who never allows any soul effort to go by unused and unblest.

An earnest and faithful Bible woman is a comfort to a missionary. Her superior knowledge of the customs, and prejudices, and lines of thought of her countrywomen renders her an acceptable teacher, especially if she has that Christ-given love, which is winsome, and which has a conquering power of its own. The missionary may repeat herself in her, especially in her faithful and Spirit-taught unfolding of the Word, thus blessing many lives. "We could not grow," said a Bible woman to her missionary teacher, "and we could not have so much to carry did we not value the lessons which you give us." It is inspiring to think of some precious lesson going all over a city as thus carried into homes and to waiting hearts.

The longer the missionary lives in a foreign land the more valuable seem the services of the Bible woman. There is no better way of becoming acquainted with the customs, prejudices, and nice distinctions in the homes. In her reports of her visits she unconsciously reveals these, and furnishes suggestions for one's own visits. If a Bible woman has tact and readiness to adapt herself to a present opportunity, she can do more than the foreigner often can. On one occasion a Bible woman was sent to the home of a prominent official, who had desired that his wife should be taught. As it was the first visit, the wife desired to show some special observance of the event. She set before her a dainty dish, in which were some sweet cakes, saying, "I carried these to the temple to-day and the god has blessed them." The Bible woman fully appreciated the honor thus done to her, but had a sensitively conscientious objection to taking what had been offered to idols. Fearing to offend, and well knowing the discourtesy of refusing to accept the attention, she was for the moment much perplexed. Her reply was worth the whole lesson of the day. "This was a most kind attention on your part, but I can eat only that which my own God has blessed." "I understand that perfectly," was the response, and not only was offense averted, but confidence and regard created.

Then again, the Bible is an oriental book, and the Bible woman often shows an appreciation of many passages of Scripture referring to idolatry,

soothsaying, and deception which would not so naturally occur to a missionary, and which they sometimes use with great effect.

Beyond all and above all there is a voice and a vision for each one of us. The most obscure saint can see "afar off" on earth, and even have a vision of coming glory. Such an one will surely know the "still, small voice," and, led on by it, will be brought into such touch of Divine power as to enter into the service of these dear native workers, share it with them, and in faith and love crown it with success.

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## OUR NATIVE SISTERS AND FELLOW-WORKERS.

BY MRS. MARY C. WINSOR.

I WAS asked not long since, Are the Bible women really sincere Christians? I might have answered the questioner by referring her to an account of a camp meeting as given recently in one of our Indian papers. The editor says: "A group of men are to be found in the open place of the village near by preaching to the people. Some godly women have also gone on the same errand to the women of the village." Now, I know who those godly women were, and I am glad the writer speaks of them as godly,—true and earnest workers they are, and godly in life and character.

Dear friends, find me eight earnest workers here in our home churches, and I will find you eight whom I know would not suffer in comparison as workers, willing workers, in the kingdom of our Lord.

I have lived long enough as a missionary to see more than one girl converted whose home was in a farmer's hut, become educated in village and higher schools, and become so true in her life and so earnest as a worker as to be trusted with her associate far away in village or city from the central station, and become a ruling influence for good to hundreds of families in that region.

How many Christian workers in this land are working against such great odds as are many of our native sisters in India? I am now writing in Oberlin; imagine for one moment, if it be possible, the large band of Christian workers here reduced in number to two. Two Christian ladies at work for over two thousand five hundred women and girls. Two lone Christians; all the rest very indifferent to religious things. Many have doubts of Christianity, and some opposed to it. Would not these two Christian workers be overwhelmed with the burden? But all over our Marathi Mission we are putting just such burdens on our native Christian sisters, the Bible women. Nay, even more; some of them have a larger number in



their fields of women and girls. S. has more than two thousand five hundred; M. has the women of many villages. What sustains them? Are not some of them wonderfully sustained? Is it not because they have a cheerful trust "that underneath are the everlasting arms of His love"? Is it not because they are true Christians? Ah! there are many, if their earnest work could be but known, but time would fail me to speak of each one. There is that woman who for so many years has worked in the Sholapur field,—faithful, no one ever says one word against her life,—living with her associate far away from the station where her superintending missionary resides.

Another also bids her Christian sisters at the larger stations "good-by," and must travel hours before she reaches the group of villages she calls her field, where she has lived for years with her husband and family, but where, by her life and efforts, some have found the Saviour. Yes, I say, if their work could be but known we might ourselves be led to say, "They excel many of the workers here in America," and their influence is widespreading; although sometimes it is as the little leaven, it will permeate the whole in time. We were some time ago out in tents. One of our Bible women and myself were drawing near a village when we saw a crowd of women and children assembled in front of an image of Gunputti. A woman, seemingly of good caste, was talking earnestly, and gesticulating to the others. As we drew nearer we heard her talking much in this way: This worship is no good; it's all nonsense! There is only one true religion, and so on. We asked her if she was a Christian. "No," she said, "but I'm going to be one sometime. One of the mission Bible women in Bombay\* told me about these things. I heard her in my friend's house there. I have not been baptized yet, but I'm going to be, for this is the only true religion,—the religion of Jesus. And I'm going to fight against the worship of Gunputti as long as I live."

After preaching in one of the other villages a woman came forward and asked if she might sing. We hesitated. "Oh," she said, "I can sing of your Redeemer." And, to our surprise, she gave us in song a translation of Sankey's. "Why, where did you learn that?" we asked her. "One of your Bible women taught me. And I would like to be a Christian, too, to tell about this new religion." She added also, "This is Christ's religion,—far better than Krishna's."

I received at one time a letter from a Poona friend, who spoke of a patient lately arrived in the hospital there, who told the story of the Good Shepherd really in a beautiful way, and who spoke of Karunabai who first taught

\* We were many, many miles from Bombay at the time.



BHAGUBAI.

her, and of Mungulabai, your Bible woman there. Karunabai, whom this Hindu woman had learned to love, has gone to her reward. She has been joined beyond the river by Karunabai, whose crown of joy we are sure is not dimmed because she has labored among the lowly, away off in the villages.

We had not been long in Sirur when I received word from a sister missionary that she knew a woman in our field whom she thought could be made useful as a Christian worker. She was a church member, and with some more instruction would, she hoped, do a good work. Far away in a village in a little house, whose only light came in through the door, we found a woman who has been proving herself for many years an active, earnest worker, fearless for the truth, never shrinking from hard work and a long walk with her Bible and hymn book. She has studied nursing some, and has thus been enabled to enter some homes where it might have been difficult without this gift to have found an entrance.

In the group of Bible women in front of Baizaibai at her right is Muktabai, who has for a period of over thirty years' connection with our mission maintained a very decided Christian character. At the time of her conversion her husband persecuted her until she was obliged to flee away from him into Ahmednagar, where Mrs. Bissell sheltered her. She came to us to do the double service of that of Bible woman and to become the mother of the girls' dormitory. Her cruel husband became the gentle Christian, and has gone on to heaven before her. After she was much advanced in life Muktabai learned to read, that she might teach better God's Word to others. All rise up to call her blessed, and will unite with me in saying, "Put her among those eight true, earnest workers."

When last at Ahmednagar I was delighted with the examination of the Bible women of our institution for training Christian women for this special service. Their recitations, both in Hindu Mythology and in the Holy Scriptures, were most satisfactory. Sometimes a woman who has been a good Bible reader will go there to refresh her mind with study for future service. Of the latter class is Bhagubai, a bright, wide-awake worker, whose photograph you have before you on page 150. Bhagubai sustains a good character as a worker, and passed, on the day mentioned, a very fine examination.

Shantebai was among those who were willing, if need be, to give up life to save life at the time of the plague visitation. "Don't send us a common woman; send us the Christian Shantebai," cried the women of all castes in Sirur. "We will admit her into our houses." The physician in charge said, "I believe she is thoroughly trustworthy, and should be very sorry if she went away; . . . for visiting houses her presence is urgently needed."

As Shantebai was useful among the people during the plague, so were Thakubai and Sarabai very useful in the segregation camp, where they and their families were unexpectedly placed. They did not sit down and weep like the heathen around them, but earnestly and quietly they told them of Jesus, who could calm their troubled spirits and give his peace. The houses of those that lived were thus opened to those true, earnest workers when all were relieved. The influence of these two Christian sisters is largely increased by their service of faith and love in that camp. One of them has just written, "We have made so many friends that if now people would pray for the work many would become Christians." "Pray for us," some one else has just sent this petition over the waters.

We have among our Bible women one who was born in Abyssinia, taken to be made a slave in Arabia, but retaken, and, with others, falling into Christian hands, brought to India, and sent by the Gurma to us. Maryabai early showed great interest in study, and after baptism she loved to study the Bible in Marathi. She received prizes for being the best in her class in the Sabbath school. She was sent to Mrs. Hume's school, and we had the same word from them there, that Maryabai was one of the best of scholars in the study of the Bible. And as she seemed to be a true Christian, Mrs. Hume felt that she had better be sent to the Ahmednagar Bible Woman's Training School. She has thus become ready for the work which is now in her hands. We hear that someone in Burily, a newsboy, whose mother has early taught him to give something to the cause of missions, has decided to support this interesting Bible woman. See how the work is carried on! Darkest Africa has come forward in the person of this dear young woman to help redeem India's daughters, while the son of a praying Christian in Burily gives for this his carefully saved means and money. He will never regret it.

To the dear friends who are supporting Bible women I beg to say, You cannot tell the increase, and you will not know the blessing, of sending your own agent, your substitute, into these homes, these villages, until you shall see among the glorified those whom you have thus led into the light of heaven from the gross darkness of the Hindu life and home.

#### DESCRIPTION OF PHOTOGRAPH OF SIRUR BIBLE WOMEN.

First row in front, counting from left hand of reader, sits Shantebai, celebrated also as Search Committee in time of plague. Next to her is Taibai.

Second row. First woman is Savitrabai. She has some of Mr. Bruce's tracts in hand for distribution. Second woman is Muktabai,—Aunt Mukta,—celebrated as the oldest Bible woman in our Marathi Mission in regu-



BIBLE WOMEN, SIRUR, POONA DISTRICT.

lar service. Next is Rayubai; and fourth from the left is Sarabai, wife of Deacon Lushmya (Luxumouras).

On the third row, first to the left, we find Thakubai, wife of Deacon Mahadurao. Next, Yemanabai; all know her history. Third is Baizaibai, prepared for her day's journey to the villages, with *lota* for water and *bhak-ari* for lunch. Umarbai stands beside Baizaibai, to her left.

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## CEYLON.

### WORK OF BIBLE WOMEN IN CEYLON.

BY MRS. EMILY M. SMITH.

NEARLY fifty years ago a little girl from Tillipally was admitted to the girls' boarding school at Nellore, a station of the Church Missionary Society. She there learned to love the Saviour and was baptized and confirmed; but, as most of her relatives were heathen and were very poor, it was impossible to secure a Christian marriage for her, and she was finally married to a heathen at Nellore. Though living near the church she was never allowed to attend the services, nor to receive the calls of Christians. Still, for ten years she never heard the Sabbath bell without lifting to the Saviour a silent petition to be kept true to him. When at length her husband died she returned to the home of her childhood, and at once came out again as a Christian and brought her little girl to be baptized. Soon after, she was appointed matron of the new girls' boarding school at Udupitty, a position she has now held for nearly thirty years. For more than twenty-five years she has been laboring as a Bible woman as well.

At first she would go out with Miss Townshend and a few of the older Christian girls in the school to the nearest villages to hold meetings among the women and girls at their homes; and then she learned to go from house to house with an associate for three hours on the afternoons of four days in the week. One member of that first class to graduate from the school died within a year or two. All the rest became Bible women, and most of them are laboring faithfully still. Many others of the pupils in that school who have become valuable laborers were trained in gospel singing and in effective Bible work by going out to those meetings with Susan, their matron and Bible woman. It was a great innovation, this village work by unmarried young women. Many feared disastrous scandals, and predicted all manner of evil as sure to follow; but from the first the ground was taken that Jesus would care for his own, and protect them from all harm in whatever they might undertake for him. He has never failed to do this, and

now at every station and in many a country village young unmarried women are to be found going about from house to house and hamlet to hamlet carrying the gospel message in a way that was deemed quite impossible scarcely thirty years ago. As the result of these labors we have in later years often held meetings where nearly all of the women present have been able to read the Bible. It has been sad to think that most of them would never be allowed to come out openly as Christians in their homes. Many women, especially young girls, would gladly leave all and come to us, but we could not provide for them if they should thus come, and we have always said to them, "Stay where you are, and let your daily life witness for Christ."

There are still some clans and families of high-caste people in Jaffna who never allow their daughters to go to mission boarding schools, and only rarely, and with great reluctance, will let even the little girls go to the village day schools. The Bible women are allowed to teach in their homes the older girls, who, having already "gotten wisdom" could not possibly be allowed by their bigoted parents to go to school, but the little girls are required to go to school if they wish to learn, and an important part of the Bible woman's work is to look up and get hold of these reluctant recruits for the ranks of the girls in our village schools. Sometimes the missionary has to lend a helping hand. I remember one young girl whose father wished to have her come to school, but thought he could not bring her himself the first time against the mother's will without my help. So I went to fetch her the first day in my own carriage. When I reached the house there were the whole family of female relatives, some with tears in their eyes, for never before had a girl from that connection gone out of the yard to go to school. The child was richly dressed in silk and jewels. A satin wood chair was put into my carriage for her, she was helped in, and I hurried her away as soon as possible, lest they might change their minds. This girl soon learned to love her teacher very much. She was herself a lovable girl, and I wanted so much to get her into a boarding school, as I knew that only there could she get strength to resist the influence of her mother, a very bigoted heathen. Her little sister soon joined her in the school, without my having to go after her, and both girls remained in the school, attending quite regularly till they had "gotten wisdom," after which they were not allowed to come at all. Whenever it was proposed to send them to Oodooville Female Seminary the mother would promptly threaten to throw herself into the well if that were done; and I have little doubt but that she would have fulfilled the threat.

Then for three years I spent most of my time at Udupitty, caring for the

boarding school during Mrs. Hastings' absence in America, and so could not keep track of these girls. When at length I could look them up again I found both Chellam and Tankam only too glad to read the Bible with me, for the Bible woman had been faithful in helping them to keep up the habit of Bible reading in their heathen home. I used to take the roll of Sunday-school pictures and go over the lesson with them, and hear them repeat the psalms they had committed to memory,—the 25th, the 90th, the 91st, the 103d, and many other Bible portions. At last one morning I found both girls with foreheads rubbed with sacred ashes, and my heart sank within me at this sign of yielding to the heathen influences that surrounded them. Soon the marriage of the older sister to a heathen man followed. He was a graduate of Jaffna College and the son of the Maniagar, or head native officer of the district, and a very desirable and attractive man, friendly with Christians, and quite willing that his wife should keep up her friendship with me.

They had dancing girls at the wedding and the feasting lasted seven days. I had duties at Oodooville just then and was glad to be away, but I never saw Chellam again. Some months later I heard that she was sick with fever after the birth of her baby. Dr. Isabel Curr was called over from Manippai to treat her, and I heard that she was improving, and had arranged to go and see her myself, but even while I was asking the Master's blessing on my going, I heard the sound of a passing funeral, and found that they were carrying her body to be burned. Growing suddenly worse in the night she died in the morning, and was burned that very afternoon. She asked to have me called, but the heathen relatives would not allow me to be informed even of her danger. They could not, however, keep the Bible woman away, and she saw her several times and talked and prayed with her. "Tell Ammah," said she, "that she little knows what we have to endure in a heathen home, nor how almost impossible it is for us to do what we know is right; and ask her not to judge me too severely." Her husband said to Mr. Smith, when we called on the family a few days later, "My wife was surely a Christian"; and though he could not make up his mind to profess his own faith in Christ, he seemed to be more than willing to have his wife remembered as a believer in Jesus. Poor young mother! I felt that the Lord had indeed taken her to himself, away from the evil influences which she was not strong enough to resist, though desiring a different life from that which surrounded her. Oh, how many there are among the women of Jaffna who know the truth, and even love the Bible which the Bible women have taught them to read, and yet are not strong enough to stand up for Jesus in their homes. Still, of many of them their heathen relatives are willing to testify, as Chellam's husband did of her, that at heart



they were believers in Jesus, and died trusting in him. Surely a life that makes that impression in the heathen home needs not the public profession to secure the Master's welcome home.

For this reason we have labored for many years for this great object, to teach the women in their homes to read the Bible, and provide them with Testaments and Bibles of their own. There are now more than five hundred women in the double station of Tillipally-Panditeripo in such heathen surroundings who can read God's Word, and who gladly welcome the Bible woman and the missionary whenever they can come to talk and pray with them in their homes. "The only fault they find with me," says Chinarchy, the leading Bible woman at Tillipally, "is that I do not come often enough."

These are only characteristic samples of the work doing by our Bible women under the leading of their missionary sisters.

Scarcely less valuable is the opportunity which this work offers to the young girl-graduates of our female seminaries from heathen homes, to do something for themselves, and so keep their heathen parents patient with them till Christian husbands can be found for them. As they hold out patiently, three, four, even ten years, they become grounded in Christian character, grow into valuable laborers, and then go as matured Christian women to adorn Christian homes of their own, in which they continue to work as unpaid volunteers, or unconsciously and gradually prove that marriage is not absolutely necessary to an honorable and happy life; or, if ultimately forced to accept an uneducated, non-Christian husband, they are able to make their own terms with parents and bridegroom, and marry in a Christian way, and not unfrequently succeed as "the believing wife" in "sanctifying" the "unbelieving husband," and bringing him with their children into the Christian fold.

These brief glimpses of the work of our Bible women do not tell adequately the tale of all their worth, but are enough, we trust, to win the sympathies of their sisters in the home land, and indicate how to help them in their work by knowledge, and sympathy, gifts, and prayers.

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This way the second Adam went,  
And open left the portal;  
That we may find, when life is spent,  
The Paradise immortal.

The second Adam is my Lord,  
Of heaven and earth the blossom;  
He took away death's flaming sword,  
And quenched it in his bosom. —*Rev. J. E. Rankin.*

## AUSTRIA.

## A WORKER IN AUSTRIA.

[The story of Miss Most's conversion.]

BY MRS. LIZZIE C. PORTER, PRAGUE, AUSTRIA.

SHE told me the story after our "Bohemian hour" together, in her pretty, broken English, and, as nearly as I can remember, this is the substance of it.

When attending school she went to the Catholic Church and to confessional, as was required, but she saw so much that was not good and true, that she was convinced it could not be the church of a true and holy God. Soon she began to doubt whether there was a God, and was in great distress of mind. Her father and mother, while nominally Catholics, did not attend the services of the church, and told their children plainly that many of the things it did were very wrong.

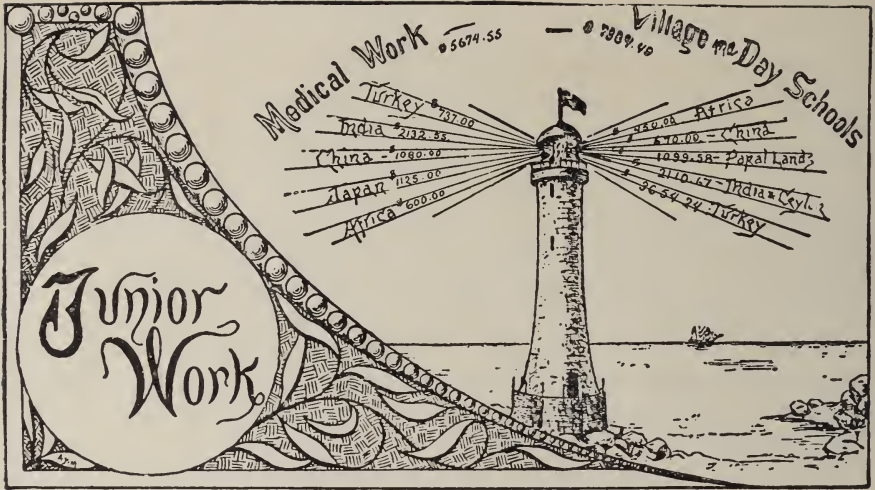
In the year 1848 there was a revolution in Prague, and the father took his wife to the country for safety. While there, she lent her Bible, a very ancient family heirloom, and the people to whom she lent it either could not or would not return it, affirming that it was lost. As even in these days Bibles were unlawful to hold in one's possession, and were hunted down by the priests, she could do nothing about it, and after the revolution was over she returned to Prague without her ancient Bible. They knew not where to find another, and so, when the children came, although they showed them the evil, they could not point them to the true way. "You, my children," said the father, "are young, and will live to find the truth; but I am old, and shall not see it." And then the father died, and the daughter, Juliana, used to go to his grave to weep there, and her soul was all in darkness and it seemed there was no God.

Some years after this Mr. Adams came to Prague, and Juliana and her sister happened in at one of the meetings a native helper was holding in the city. She was impressed by what was said, but more by a conversation between the preacher and her sister after the meeting. Her sister asked him if he could tell her how to pray; she had prayed and prayed, she said, but there was no answer in her heart, and it seemed to her she could not have prayed aright. The preacher looked at her in silence, and then said, "No man can teach you how to pray, my child, only the Holy Ghost can do that. Ask Him to teach you." Juliana and her sister walked home with heavy hearts, for they were both deeply moved by what they had heard, but were ashamed to let each other know of it, and so they laughed together because their mother had taught them no prayer to the Holy Ghost.

After this it grew worse and worse. The poor girl was in misery. Before, she had prayed without thought, not caring if she were seen, but now she waited until all were asleep, ashamed to be seen praying in truth. Before, she had thought she "was a very good girl indeed,"—people considered her most exemplary; but now she saw that she was "very bad," and one night—ah, how well she remembers that night!—she knelt by the window—it was very dark—and almost in despair, in an agony of spirit she prayed, "O God, I am a sinner. If there is a God, forgive my sins." And suddenly there came such a joy to her as she could not describe,—her face fairly glowed as she told me of it,—and it seemed to her she must tell all people of it. Before this night she had been very shy and retiring, seeking for no friends other than her own sisters, but now she talked with people at every opportunity, urging them to come to the new friend she had found in Jesus.

One night she had a dream. Before her appeared a little door or gateway through which she must enter. It opened upon a path hedged in on either side; the path was very narrow, and full of thorns that had sharp, jagged edges, and she looked with fear and trembling at the way in which she must walk. An old man appeared, clad like a cardinal, and said, "It will not be always so. The sun will shine, and the path will be better by and by." She awoke troubled, and wondering what the dream might be. Telling it to the same preacher who led the meeting on that memorable evening when she began to ask the Holy Spirit to teach her how to pray, he said, "I will tell you what the Lord would show you by your dream. You are the first convert to leave the Catholic Church, and will be the first member of the new church. Thus far there is no one to go with you, and you will meet many discouragements and sorrows in the way; but fear not, it will be brighter by and by, and others will go with you." "And oh," said Miss Most, her face shining with joy, "I am not now alone. You have come, and there are many to walk this way with me, and I am very, very happy."

Twenty-two years ago the 15th of December, 1896, this young convert led the way for the eight hundred members of the twelve churches which shine as lights in this dark land. And as I looked at the shining face, I thought almost with wonder on this woman's life. Left alone without kith or kin, the mother and sisters having long since gone to the heavenly country, she occupies the little room which she calls home, giving out of the love and yearning of a warm heart to others' little ones, working earnestly and effectively in the Master's vineyard. "Alone," and yet not alone, for she walks day by day with the Lord Jesus, and is "very, very happy."



- To give light to them that sit in darkness Luke 1:77 -

## CHINA.

### DOES IT PAY?

BY MISS ELLA J. NEWTON, OF FOCHOW.

A LITTLE more than four years ago a lady in charge of the Girls' Boarding School of the Church Missionary Society asked if we would receive a pupil in whom she had become interested, offering to pay the required admission fee herself. The girl belonged to a heathen family living near the Church Missionary Society school, which she had attended for a time as a day pupil; but, as this school was designed for the children from Christian families, they could not receive her as a boarder, and it seemed probable that she would drift away from Christian influences.

So Seuk Ing (Brave Virtue) came to us, a tall, awkward girl, wearing the dress of the field class of women. She proved to be not especially quick, but a thoughtful pupil, and unusually sincere and simple minded. To our great regret, we learned one day that her father had recently betrothed her to a heathen boy on a small island in the river, a place of bad reputation, where, so far as we know, no Christian work had ever been done. So the first thing to do was to send one of the native pastors to find this boy's family and try to gain an influence over them. This visit was followed by others from the pastor's wife and some of the Bible women, but no apparent progress was made. The girl remained in school two and a



FIELD WOMEN IN CHINA.

half years, when the boy's family pressed for the marriage, and we could not prevent it, much to our regret, for we felt if we could only keep the girl a few years longer, she would be much better prepared to meet what was before her. But evidently she was doing much thinking, for one day, in speaking of a schoolmate who was very confident of her strength to stand firm among heathen friends, Seuk Ing remarked, "It is better to let people see what you do than to talk about what you are going to do." She was already a member of the Christian Endeavor Society, but had not united with the church, and was not looked upon in school as a very decided Christian; but, as the time drew near, she asked the pastor's wife to try to secure a promise from the boy's family that she need not engage in heathen ceremonies at the wedding. The request was met with scorn and ridicule. Why should they take a wife into the family if she would not give her allegiance to the family gods, and worship the ancestral tablets? The mother-in-law had a violent temper, and language too indecent to listen to poured forth from her lips, while the neighbors joined in the protest against this strange idea.

Visit after visit was made, and at last a formal promise was given, which probably they never intended to keep. The day for the wedding came, and with heathen ceremonies the poor girl was sent away in the bridal chair from her father's house. The pastor's wife went to the husband's home, where the legal marriage was to be performed, to help and encourage the girl by her presence, but was so rudely treated that she withdrew, and the poor bride met the trying ordeal alone, yet not alone, for an Unseen Presence was beside her, sustaining and helping her; so when, blindfolded, she was led out to worship the ancestral tablets, neither threats nor persuasion could make her kneel. All around her were strange faces which she could not see, but the angry clamor filled her ears; and yet among them all she stood a silent witness for God. Through the day, and far into the night, the testing was continued in one form or another, but without effect, and, as soon as practicable, she announced to the family that she must have four days in a month to keep the Christian Sabbath. Bravely has she kept this resolution from the very first Sabbath when, in her bridal dress, she appeared at church,—an almost unheard-of thing in the history of the Mission. When her mother-in-law refused her money for the ferryboat between the church and her island home, it was promptly supplied by her schoolmates, and, not long afterwards, she was baptized.

Meanwhile the visits of Christian friends were continued, and Seuk Ing was allowed to open a little school for girls in her husband's home, and, though a big, ugly idol frowned upon them from his high perch, they read

aloud of God and Heaven, and learned of Jesus' love. The old house has been torn down now and a better one built on another part of the island. The ugly idol has gone to be the guest of some other family who have a financial interest in his protecting power, and the happy children are studying in their more commodious quarters. The family are softened, and express their kind feeling in little ways, while the cross old mother-in-law offered to carry us on her back through the mud puddles occasioned by a sudden shower during our last visit to the school. Gradually a few men



A VILLAGE SCHOOL IN CHINA.

and women from the island have commenced attending church and inquiring after the truth, and the interest has become so great that last month, with help from the church of which Seuk Ing is a member, they have rented a house and fitted it up as a chapel, where services are held every Sabbath. This was entirely the work of the Chinese, and no foreign money was used. The dedication was an occasion long to be remembered. The room was tastefully decorated with flowers and pictures; the exercises, conducted by

Seuk Ing's pastor, were full of inspiration, and the dense crowd that filled the room and overflowed into the court, and all around the doors, listened attentively. The next day one of the pupils in the little school died with fever. She was only seven years old, but she had learned some precious lessons, and while her mother was calling on the idols to save her child, the little one repeated over and over: "Trust in Jesus, trust in Jesus, that is what my teacher tells me. The first commandment says, Thou shalt have no other gods before me." But the mother was not persuaded, and went on with the idol worship, and the child passed away into the presence of the Saviour for whom she had borne witness so bravely. Then the mother, in desperation, threw away her idols, and the father now goes to church. So much for the little candle lighted in the darkness, and the end is not yet.

We would have had Seuk Ing complete her school course and then marry some noble Christian man. God let her path be marked out very differently, but he has not let her slip away from his guiding hand, and he has used her for his glory. All about us are other girls in heathen homes who might become just as useful, if we only had time and strength to reach them, and money to give them a Christian education.

On the wall of our schoolroom hangs a statement, in Chinese characters, of the aim of the school, of which the following is a translation: "This school was established for the purpose of saving the girls of China; to teach them first to know Jesus; to be well acquainted with the Bible and other branches of learning; to build up individual character, and then to go out and use what they have learned themselves to save others. May these girls, so trained, become vessels of honor, pure and white, fit for the Master's use."

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## HELPS FOR LEADERS.

SOME THINGS THAT A MISSIONARY COMMITTEE MIGHT DO.

BY MRS. FRANCIS E. CLARK.

THERE is a definite work committed to the missionary committee of a Christian Endeavor Society. The members of this committee are expected to "organize the society for the study of Home and Foreign Missions." The missionary meetings are to be under their care, and they are also to "seek to promote systematic giving to missions." This is their work as defined by the constitution commonly used in these societies; but the methods of accomplishing this object are, perhaps, as numerous as the societies.

This article will suggest a few plans that might be tried by missionary



committees. Many of these plans have already been tried, and the readers of this paper will, doubtless, think of many more that might be added to these.

1. First, then, the chairman of the missionary committee will probably wish to have a meeting at least as often as once a month with the members of her committee, and should try in some way to make these little meetings so attractive and helpful that no one would willingly miss one of them. Since this is a busy world, the chairman will probably personally notify each member of the committee about two weeks before the time of the meeting, that that special evening may be saved for it.

2. The committee might at their first meeting organize their work for the year. The chairman should already have communicated with the missionary Boards, home and foreign, and knowing just how they ask Endeavorers to help, she would begin with a discussion of that definite work. Since the average Endeavor Society does not have an immense amount of money to give away, this first meeting of the committee might well be spent largely in discussing systematic and proportionate giving, and the application of this principle to their own society. As the imaginary society of which we are now speaking is a Congregational one, it will find itself appealed to by at least six missionary Boards, besides the two Woman's Boards, to say nothing of a good many special appeals from people who think the Christian Endeavor Society has come to the kingdom for such a time as this. Since our imaginary committee, however, have been chosen for their good judgment, as well as their zeal, they will study the situation carefully, in view of the probable amount that their society may be expected to raise, before they decide which of all these societies they can help, and then will as soon as possible make their recommendation to the society to be voted upon.

3. Having chosen their benevolent work for the year, with a margin for small special gifts they may desire to make, they are now ready to plan their missionary meetings. If they have decided that a part of their money shall go toward the support of Miss Chapin in Tung-cho, for instance, they will naturally plan to have a meeting about that city in the near future. If they have also determined to have a native preacher of their own in India, that country will have to be studied soon; and if their home missionary money is going to Alaska, that distant region must be brought near. But wherever their money may go, they will not forget that they are to keep the society in touch with all the world. They are ready then to make up their programme for the year, putting Tung-cho, perhaps, in the foreground; but also planning to bring to the society news from all parts of the world in the

course of the year. They will try, of course, to make each meeting as vivid as possible, so that if they are studying Tung-cho, for instance, all the members of the society will feel as though they had actually been to that city and knew all about the city itself, and the mission buildings, and different kinds of work, and were personally acquainted not only with Miss Chapin, but with the other missionaries in that city.

4. Our missionary committee should aim to so interest the society as to raise a certain definite amount for each one of the objects they have adopted, which they might ask for at the beginning of the year, making the total a little larger than last year.

5. The work might be divided up among the committee, assigning to each member one meeting, always having it understood that the whole committee will help to plan each meeting; but the particular one who has that country in charge will be responsible for the meeting, and will provide a leader, and get information together for the use of those taking part.

6. One member of the committee might be appointed to give "Current Events in Mission Fields" at each missionary meeting.

7. One member of the committee should be appointed to communicate with the missionary Boards from time to time, and should give her address at the missionary rooms, that the Board may know to whom to send when communications are to be made to the society. The one so appointed should also be very careful that when she goes out of office her successor's address is given in place of hers.

8. If it is not possible to have missionary meetings enough to give one meeting to each country, it might be possible occasionally to have a few short missionary items given at some of the regular meetings of the society, especially bits of news from the missionaries to whom the money is to go.

In short, the missionary committee should keep in hand the whole missionary work of the society, and do what they can to keep the society in touch with the missionary Boards and with missions the world around. They should also try to increase the missionary gifts of the society, and study to give wisely, taking counsel of those older members of the church who have studied the needs of the world.

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The blessed dawn is breaking,  
And soon the full-orbed day,  
On Eastern lands awaking,  
Shall roll the mists away  
The long, dark night of sadness,  
Replete with sins and woes,  
Shall change to days of gladness,  
Which ne'er shall wane nor close.

## Scraps from our Work Basket.

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**CONTRIBUTIONS FOR THE MONTH.** All our friends will be pained to learn that there has been a large falling off in our contributions in the month ending February 18th, the amount being \$2,267.84 less than was received in the same month last year. The gift of \$3,000, in December, from a generous unknown friend in our New Haven Branch, enables us to report a gain of \$1,512.88 in the first four months of the year, but another decrease like the present one would wipe out the increase that has so gladdened our hearts. The winter of 1898-99 is over, and our best time for work in the home churches is behind us. If we have failed in any way to grasp the flying opportunities, let us use our best endeavor to make good the lack in the short time remaining before the summer is upon us.

**EXERCISES AND SELECTIONS FOR CHILDREN'S MISSION CIRCLES.** Workers in our mission circles will find a most useful help in their meetings, or in entertainments in the pamphlet issued by our Committee on Junior Work, "Exercises, Selections, and Suggestions for Mission Circles." There are very good exercises arranged for several children together, songs and hymns, and pretty selections for single recitations. To these are added various suggestions for work with the hands, practical hints for meetings, and a variety of other helps. The low price of the pamphlet, fifteen cents each, brings it within the reach of all. Orders may be sent to Miss A. R. Hartshorn, 703 Congregational House, Boston.

**MRS. ANNIE McMAHON LYMAN.** In December, 1898, Annie McMahon, wife of Henry Lyman, of Easthampton, Mass., passed into the life beyond. For years she had led a happy life as wife and mother, bringing cheer and gladness into the lives of those about her, and showing her strength and helpfulness in the church and town, as well as in her own home. From 1886 to 1889, she was a member of the Zulu Mission in Natal, South Africa. Her time of service was too short to enable her to use the language with ease, but her interest in the people was very keen, and her bright, friendly ways and use of every word which she had mastered, would have quickly made her a valuable missionary had she remained in Africa. But it was especially to the wearied and over-worked little band of men and women, who are trying to spread God's kingdom in that far-off corner, that this friend seemed to have been sent, taking from them the trying little burdens which had prevented needed mission work, nursing the sick, or giving aid and sympathy where they were most wanted. One who

knew her in those days, and who had felt the brightness and help which came to her through Annie McMahan, when ill and forlorn on a lonely mission station, writes: "Above all, I should call her a missionary to the missionaries." The precious memory bequeathed to the husband and five little ones, to the friends who knew her and loved her, is that of a bright, sunny, brave life, one which had made the most of every opportunity given her, and which had cheered and blessed all with whom she had come in contact.—*Mrs. Martha Tyler Buckham.*

A DAY OF PRAYER. The Executive Committee of the Woman's Board are anxious that the closing year of the nineteenth century shall be a period of distinct progress in its work. In order that the right spirit may pervade the movement, and the right methods used, they ask that Wednesday, April 12th, be set apart for special prayer for guidance and blessing. It is their earnest desire that every auxiliary—senior and junior—shall hold a meeting for united prayer on that day, and that it may also be remembered by individuals in their homes. In the foreign fields the needs and opportunities are unlimited. It is possible that we have been pluming ourselves on the fact that as a Board we have not yet been obliged to cut down the estimates in our legitimate work, sent us by the missions. But we must remember that these estimates do not come to us till they have been subjected to the most careful scrutiny, that they have been reduced to the lowest possible point, only stopping short of positive disaster to the work. If we were once to relax the pressure which eliminates growth, and compels the indefinite postponement of important work, we should find our estimates doubled and trebled. From the letters that come from the field, we are convinced more and more that in almost every mission station our missionaries are staggering under a burden of work too heavy to be borne; that our buildings are too narrow for the numbers that would gladly come to our Christian schools; that distant villages are pleading for teachers and Bible workers, and there are none to send them; that hundreds of homes stand open to evangelistic workers, and there are none to enter them. Is this the way the women in our Congregational churches, with all their wealth, and leisure, and influence, and Christian faith wish to do this work to which they have been called? If only all the Christian women in our churches had the zeal, the faith, the intelligence, the labor of the few; if only the money used on luxuries that do not bless the receiver, if the time that is frittered away on things of wood, and hay, and stubble, were consecrated to this higher use, there would be joy in heaven and on earth over the blessing that would follow. For this let us pray, and let us rise from our knees to work as never before for the speedy coming of the Kingdom.

## EXTRACTS FROM RECENT LETTERS.

FROM MISS MARY L. PAGE, BIARRITZ, FRANCE.

“HAVE you as many pupils now that you are in France?” is the question often asked us. Yes; more than ever before. All summer letters of application kept coming in from every part of Spain. It seemed as if Spain were waking up at last to see the great need of enlightenment and education, and that God was sending their girls to us. Most of them can pay very little, although from good families, but we feel that now is our opportunity, and that God will put it into the hearts of our friends to help us. Many of the new pupils are grown, but have been obliged to enter our preparatory department; the ignorance of girls in Spain is almost past belief. All of these have joined our Christian Endeavor Society as active or associate members. One of them for a long time kept on telling her beads at night, fearing she might forget when she went back to Spain.

“Are we going back to Spain?” Yes; before long, we hope, for we feel like strangers and exiles here. “Will they receive us cordially now that our country has taken the Philippine Islands?” That remains to be seen. There was a time—when Spanish prisoners were being well cared for in America—that even the press spoke well of our country. I have just been in Spain, and in a railway train near Madrid I heard some people lamenting the situation, “What a pity it is that the Americans have taken all our colonies,” but without any special bitterness toward us. I think if we should move to Madrid the fact of our being Americans would weigh very little, much less than our being Protestants, and that does not count for as much there as in San Sebastian. Since we came away the Jesuits have bought a large lot of land near our former house. It may be providential that we are away. In Madrid there is much more liberty. I visited the day school and chapel of an English worker there, and was surprised to see a separate building with the words “Evangelical Church” over the door. Neither the building nor the announcement would have been tolerated for a moment in San Sebastian. In a fine new Roman Catholic Church in Madrid I heard a priest complaining to a companion, “There is altogether too much religious liberty here.” The sixth of January was a great feast day, celebrating the visit of the Magi. I went to see the service in the royal palace. The whole place has a bare and desolate look, and is so large that the queen and the little king occupy only a small part of it. The queen must be a clever woman, as she has managed to hold the sympathy of the Spaniards, although her sister-in-law, the Infanta Isabella, who occupies one wing of the palace, has done her best to alienate them, and get herself appointed regent. There seems to be no

danger now of a Carlist uprising, for although the leaders had promised unlimited power to the clergy if they would aid them in their cause, Maria Christina gives the priests everything they want, and allows the Jesuits at court. So there is peace, and but little prospect of religious reform in her day. We shall see what the next century will bring.

FROM MRS. MINNIE C. SIBLEY, WAI, INDIA.

The people are able to find work, and the low prices of grain, as compared to last year, make their condition greatly better. It is a pleasure to go to their homes and find them having daily food. Last year's experience seems to have helped the people to know that we are their friends. They listen so much more respectfully and attentively, and with more interest than formerly. The dear women manifest a wish to hear about, and to understand for themselves, the Way of Life. There will be the rich harvest for the Master by and by, and oh, how he will rejoice when he sees Wai won to Christ! That glad day will come. We long for the means to hasten it, to place here and there throughout the district consecrated Indian men and women, who will follow up the truth spoken to these dear people, and help to nourish it that it may bring forth fruit in cleansed and saved lives. There is so much to discourage, and so little to encourage, those who hunger for purity, and we long for more workers to give the helping hand and spiritual guidance to these, slowly, but surely, groping their way out of darkness up into the light. My desk is fragrant with roses, and all our little home is bright with them. Wai is so pretty now, with her river swollen into a mighty stream, and the hills so fresh and green. This is a very picturesque country. Some of the people's houses are in such lovely spots, high above the river and looking off to the other side. I am afraid they do not often appreciate the beauties of nature.

FROM MRS. ALICE GORDON GULICK.

News of the safe arrival of Mrs. Gulick, and her companions, Miss Ethelwyn Eaton and Miss Martha Hopkins, was received by cable, February 9th. A journal letter from Mrs. Gulick has also been received. They encountered rough seas and a severe electrical storm during the voyage, but reached their journey's end with comparative comfort. Of her welcome to Biarritz, Mrs. Gulick says: "When we reached the Villa Notre Dame, the girls were in the garden, in a row on each side of the driveway. They had on flowers with the Spanish colors, and as we drove in, began to sing a song composed for the occasion. Many new faces were in the group that finally gathered in the halls, where the American and Spanish colors were hung. It was good to see again the familiar faces, and find that they were

looking more rested than I feared they might after so many exciting experiences. First impressions of the new home must be left until another time, as the mail goes to America to-day."

FROM DR. JULIA BISSELL, AHMEDNAGAR, INDIA.

Since breakfast there have been only two interruptions, so this answer to your very welcome letter may extend to the next page. One of the interruptions I must tell you of,—there are so many like it. A woman has come in from a village, six miles away, where mother has a village school and a pastor. This woman has been in before,—she is desperately poor, is in rags, and has a young babe wrapped up in a few bits of cloth, almost too thin to hold together. One feels like holding one's breath, lest the baby fall through one of the holes in the rags. The mother is suffering greatly from rheumatism, and has come all the way in here to tell me of it. She has not enough to eat, I know, and the long walk in this morning's cold, which these people think is very severe cold, must have added to her sufferings greatly. She wants me to give her a corner to stay in until she can take treatment for her rheumatism, and feel able to take care of her family of little children, and to work for her daily bread as well. I don't know what to do about her. If I had a nice ward, or even a fair ward, only half furnished, with a few blankets and clothes for such people, and with some one to look after them, and cook their meals, I would be so glad to let this poor woman stay, and stay till she felt well and strong. She has absolutely nothing with her,—nothing to lie on, or put on her at night, and if she stayed anywhere, she would need at least as much as that. We have been called upon to give clothing to so many poor people this season that it seems time to refuse more, hard though that seems. For there are so many in just the plight of this poor woman and her family. I have rented a house—one with nice, airy rooms—to use for my sick women, as soon as I can put it in order. The wherewithal to make it ready, however, seems long in coming.

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## Our Work at Home.

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THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

THE Blessed Word of God.—Deut. xxx. 11-14; Josh. i. 8.

Having entered into newness of life—the eternal life begun below to form through the ages—we may well marvel at the abundance of riches laid out

for our appropriation. In wonderful union with the risen Christ, this is life to be ours abundantly. Our steps of faith are to have firm footing in the Word of God; and the Holy Spirit, its divine inspirer, is to be our eager, faithful, and infallible teacher. There is the same teacher and the same book for us all. Since this new life is dependent upon its constant supply from our ascended Lord, and not upon any natural gifts or efforts of our own, it is easy to see how the Holy Spirit may, and will, lead one who simply trusts him to do so into depths of meaning and heights of conception unattainable by any effort of mere human understanding. This is an immense comfort when we take the dear Book into our hands for a spiritual banquet, or a refreshing, or to satisfy a craving of the soul.

A direct revelation from heaven could not be more simple and timely than the words we have chosen. Turning unto the Lord with all the heart and all the soul brings us at once into a longing for a response from him. It is everlastingly and blessedly true that whatever we need to know, or desire to know, is not hidden from us nor far off. The Holy Spirit is with us not only, but in us, and if we put no limitations upon him, he will adapt the revelation from whatever we may be taking in the Word to the then present need.

The twelfth verse answers all distrust of one's own capacity of spiritual discernment. It is as pitiful as it is pathetic to hear so often from dear Christians, "If I only knew more, I could enjoy my Bible more than I do." The very fact that the Word of God has a power of its own to actually create new thought and new realization of truth therein contained, with the Holy Spirit eager and watchful to guide the soul into all truth, should forever settle such self-distrust.

In the thirteenth verse, also, we have the same loosing the spirit from dependence upon one's own perceptions, or dependence upon others. Reference is not now had to critical or intellectual study of the great Book, but to that sweet, sacred, and mysterious revelation to one's own personal needs. Conscious of this need, and hungering for a Divine touch and an enlightening all one's own, one comes to the message as from a foreign land, written in the foreign heavenly language, to find it indeed "very nigh unto thee."

The instructions to Joshua set forth the power of this blessed Word to render effective one's daily life, and fruit yielding one's personal influence. It is inspiring to remember that the Holy Spirit can have no touch upon lives around us save through human love, human effort, and human lips. How ready, therefore, must He be to use our lives of to-day to reach souls of to-day who are in such pressing need of Divine awakening. Of course, then, for His own use he will give the sincere and earnest soul wonderful illuminations from all parts of the Word. Upon this He can draw as he proves us willing servants, and ready to give away what has been given us.



So, then, not only for our own enrichment in all spiritual living, not only for our own joy in finding rich returns from our dwelling much in the living Word, but for the sake of the use the Holy Spirit can make of us, will we store into our souls the immense treasures of this blessed Book. Where we least expect it can He summon forth some sweet meditation which he gave us in a quiet morning in our own room. When we are asked for a ministration to others, He can remind us of the evening illumination once had upon some tender words of our Lord, and amplify and beautify it for us. But He must have that which we have made our own as his own treasure store in this his temple of our body.

What certainty, then, have we whenever we come to the hour of loving and reverent unfolding of God's Word, that we are to be led into great riches of understanding? "Positive assurance of my inheritance; positive precepts of His delightful will; absolutely truthful and authoritative Word."

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## IS IT LUXURY?

BY LYDIA LORD DAVIS, OF THE SHANSI MISSION, CHINA.

It is an Easter Sabbath in a far-away heathen land. Two strangers have met, two American women. The acquaintance grows into friendship, the friendship deepens into love. Together they pray and labor, telling to those women of the Celestial Empire the story of the Christ who died and rose again, telling of Him who created the Easter day, all brilliant with the light of his risen glory,—the glory which should change the lives of these listening women into a brightness they knew not of. The friends are separated for a time, one in the home land, one still in the foreign field with her school about her.

The days pass, and it is Easter Sabbath again. The two friends meet once more, in one of our large American cities. Side by side they sit in that city church, listening with hungry ears to the music of the sweet-toned organ,—the music which they have missed in years ago. Together they bend their heads as they hear the eloquent words of the sermon, wishing that their colleagues ten thousand miles away could also hear and be inspired by the words and the music. Full of a quiet joy is that Easter Sabbath in this, God's chosen land; joy to be again in Christian America; joy to be together; joy to be at peace with all the world. And then after the service—that Easter service—come these questions to the ears of the two friends:—

Were you ever hungry? No!

Were you ever cold? No!

Were you ever thinly clad? No!

Had you plenty of help? Yes.

Had you dishes and a carpet, chairs, tables, etc., from America? Yes.

Did you travel as a first-class passenger over sea and land? Yes.

The missionaries can feel that they are misunderstood, that they are thought to be living in luxury and ease, while much of the money which supports them comes from patient and self-denying ones at home.

Is it so? Listen again.

The railroad train comes steaming and puffing into the station of one of the towns in America. A party stands on the platform watching, with tearful eyes, the fast-approaching train,—for it is to separate a family that one may go in obedience to the Lord's command, "Go ye into all the world, and preach the gospel to every creature."

The train rushes off over mountain and plain until the seaboard is reached. The steamer is boarded, the plank raised, and that huge bird of the ocean glides noiselessly into the broad Pacific. Dimmer and dimmer grow the shores of the native land; long are the days when all the horizon is but one broad expanse of water. Then in the distance one sees the shores of China, —far-away China, ten thousand miles from home. Is it luxury thus to be separated by half the globe from those who are dear to you? Up and over the mountains, five hundred miles from even the civilization of the coast cities. Is it luxury to be five hundred miles from a post office, to have one's letters two months old before they arrive? To have never a lecture, never an entertainment, never a concert; to be within reach of no libraries; to miss the inspiration which comes from daily contact with congenial people. Does this sound easy?

When one's nerves are tired and sore, to long for a ride in a carriage, out into the fields and woods, but to find instead at your door a springless cart; to be driven over a road so rough that it is perilous for a woman to venture; to be driven in this cart through the filthy streets of the city, where the mud at times comes to the axle, and the stench is past describing, where ragged, filthy, half-clad children play in the streets, and where the dogs lick up the dung. Is this luxury? Ah, the questioner did not think of this, the friends fancy. To come home from the ride more tired, perhaps, than when they went out, with heads aching from the jolts, and the nerves more wrought upon by the staring of the people and the sound of "foreign devil" ever in their ears. They enter their courtyard, and looking up, their eyes meet the high surrounding brick walls of the yard,—no trees, no green grass, only the gray brick pavement. They go up the steps into the house, with its brick floors which are always cold, where the windows will be so

loose that the dust from that always dusty country constantly sifts in. Is that a luxurious outlook for a dwelling, O questioner?

And then the servants! The friends, as they sit there that peaceful Easter afternoon, think of some of those servants who have tried their patience past the enduring point, then fail to find words to express themselves. How gladly would they exchange the whole outfit for one American kitchen, with its cleanliness and conveniences, and the privilege of doing the work themselves, but because of the many inconveniences of the country, and that as much as possible of their time may be given to teaching, they bear and forbear with their faults. Their slowness, their filth, their incompetence, their cheating, make one sick at heart, and they grow to be a weariness to the flesh. To be with people all day long who, until converted, all lie, and steal, and mistrust, and misunderstand you. Is that ease? To love them that hate you, is that natural? Ah! the questioner scarcely went so far in his thought.

One of the friends can look back to a circumstance which happened in her school. There was as matron a young woman, bright and attractive, the daughter of a deacon in the church. She was far from being a Christian, but her life was a hard one, living as she did with a besotted opium-taking husband. So when she came to the school, and heard the truth, and had an opportunity for study and growth, it was hoped that she would change—that she would become a Christian.

One night after the school had been locked a rap was heard, and the missionary went to answer it, and found that some in the school were accusing this woman of stealing the school provision. Her boxes were searched, but nothing was found; then her pillow was opened, and there was the missing flour carefully stowed away to give to the husband when he might call for it. The missionary, with tears in her eyes, said, "Hsui Chen, how could you do so?" But the woman would not acknowledge the theft. Still further search was made, and it was only upon a bag of millet being discovered upon her person that she would admit the crime.

The aspirations, the hopes, the longings of the missionary were dashed to the ground. There was nothing to do but send her back to her hard life in her heathen home, and as the cart was driven away from the courtyard, bearing within it that woman, it was the saddest day that missionary had ever passed, for she could seem to hear the voice of the just Judge saying, "Depart from me into outer darkness. There shall be weeping, and wailing, and gnashing of teeth."

Would the questioner think it a life of ease?

And then, saddest, yes, by far the saddest of all, is when the natives have

grown to love you and trust you, as they surely will do in time; when they come in numbers to hear the old, old story; when you commence to see of the travail of your soul, and are satisfied,—then to hear “No money to go on;” then to hear that freezing word “retrench.” Oh, my questioner, does it look like a great self-denial in the churches at home when we read a statement like this: “The Congregational churches have increased nearly fifty per cent since 1881, but they gave less to foreign missionaries in 1898 than in 1881.”

A shadow, thick and black, had been cast on that Easter Sabbath for the two friends, because there were in this fair land those who appreciated so little the solitary life they were living, and the depressing discouragements of their work. Let our constant hope and prayer be that the misunderstanding may pass away.

RAVENNA, OHIO.

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#### OUR BOOK TABLE.

*The Divine Force in the Life of the World.* By Alexander McKenzie, D.D. Published by Lamson, Wolfe & Co. Pp. 334.

These six Lowell Institute lectures are dedicated by Dr. McKenzie: “To my wife, whose counsel and encouragement are my continual help.” The lecture of supreme interest to missionary workers is the one entitled, “The Cause of Christ in the Hands of Men,” although, as the title of the course suggests, all the lectures bear on the work in the foreign field as well as at home. One strategic passage will show more decisively than any words of a reviewer Dr. McKenzie’s sympathetic and appreciative attitude toward missions and missionaries: “The roll of our thirty-six hundred American missionaries is a list of noblemen. They are college men, select men, who could fill the places here quite as well as those who stay at home. With them are women of high attainment, of beautiful culture, of serenest courage. . . . It is a serious matter to send missionaries abroad, to sustain them while they learn a strange language, and to invest a large hope in them, and those who do this have a right to know whom they are taking into partnership. The entire management of this enterprise is in the hands of strong men, men of business, lawyers, clergymen; and of women wise to plan, skillful to discern, patient, and brave; who bring all their wisdom to bear upon the religious, social, and financial questions which press upon them.”

*The Student Missionary Appeal.* Issued by the Student Volunteer Movement for Foreign Missions. Pp. 563.

This well-arranged Report of the Third International Convention held at Cleveland in February, 1898, gives, besides the addresses by specialists on

all topics pertaining to practical missionary work, the organization of the Convention, the list of institutions represented, with number of student delegates, and a copious index, which suggests the rich and trustworthy information these pages contain. No one who has occasion, from time to time, to investigate the work in foreign fields can afford to dispense with this volume in her private library.

*The Transformation of Hawaii.* By Belle M. Brain. Published by F. H. Revell Co. Pp. 193. Price \$1.

The sub-title of this book is, "How American Missionaries Gave a Christian Nation to the World," and it is dedicated to the dear young girls of a mission band in Springfield, Ohio, the leader of which is the author of this book. The whole story is told in most attractive style, from the discovery of the islands to Hawaii becoming a territory of the United States.

*By Far Euphrates.* By D. Alcock. Published by Hodder & Stoughton, 27 Paternoster Row, London. Pp. 376.

While this recital of the Armenian atrocities is in the form of a story, the author affirms in the appendix that: "the greatest care has been taken to make the narrative absolutely true to fact. All that has been told of the massacres and their attendant circumstances has been taken either from thoroughly reliable published sources or from the narratives of trustworthy eyewitnesses." The motto for the book is: "Lo, I see four men loose, walking in the midst of the fire; . . . and the form of the fourth is like the Son of God." The aim of the writer is not to linger over harrowing details, but to bring out in strong relief the triumph of the spiritual over the material, and to "subordinate the horror of cruelty to the glory of martyrdom." The story of Urfa is given, and the heroic lady who figures in this story as "Miss Celandine" can be readily recognized as our own missionary, Miss Corinne Shattuck.

What the author says at the close of his preface is the important truth which this recital emphasizes. "The past is past, and we cannot change it now; but we can still save from death, or from fates worse than death, the children of Christian parents, who are helpless and desolate orphans because their parents were Christians and true to the faith they professed and the name they loved."

G. H. C.

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#### TOPICS FOR AUXILIARY MEETINGS.

*April.*—Our Own Branch: see LIFE AND LIGHT for March.

*May.*—The Bible Women of the Board and Their Work.

*June.*—Cesarea: The Girls' School; Kindergarten; Outstation Work.

*July.*—Mission Work in Brousa, Adabazar, Trebizond, and Sivas.

*August.*—Hindrances to Progress in Missions.

## THE BIBLE WOMEN OF THE BOARD AND THEIR WORK.

## TOPIC FOR MAY.

FOR this topic we should recommend the selection of the work in some one mission, thus giving a better opportunity for a more extended description of what is much the same in all missions. Having selected the mission there might be three papers. 1. On the surroundings and the women among whom they work. 2. The Bible women themselves and their methods. 3. Results. INDIA, the Marathi Mission, see LIFE AND LIGHT (1) for November, 1890; (2) April, September, and December, 1888, July and October, 1894; (3) April and May, 1893. The Madura Mission, LIFE AND LIGHT (1) for April and May, 1888, January and February, 1889; (2) June, 1893, January and July, 1895, May, 1896, August, 1897; (3) July, 1889, August, 1890, April, 1893, October, 1897. See articles also on pages 146, 148 of this number. CEYLON, see LIFE AND LIGHT for (1) August, 1885, November, 1886, April, 1891, June, 1896; (2) March, 1890, September, 1894; (3) July, 1886, April, 1889, and article on page 154 of this number. CHINA, LIFE AND LIGHT for (1) April, 1888, August, 1889; (2) June and September, 1889, September, 1892, August and September, 1896; (3) December, 1887, September, 1888, March, 1889, October, 1890, April, 1892, October, 1893, September, 1897. JAPAN, (1) November, 1885, July and November, 1887, September, 1888, October, 1891, October, 1893, January, 1896; (2) October, 1885, April, 1892, September, 1897; (3) April, 1889, March, 1897, January, 1898. AFRICA, LIFE AND LIGHT for (1) January and August, 1896, February, 1891; (2) April, 1881, August, 1895, February, 1898, leaflet, "Umcitwa and Yona," price 10 cents; (3) January, 1888, February, 1898. PAPAL LANDS, Austria, August, 1889, September, 1895, August, 1897, April, 1899; Spain, February, 1897; Mexico, December, 1888. LIFE AND LIGHT 5 cents per copy.

There is also a large Bible-woman's work in Turkey, but so much time has been given to that country in the other topics it seems better to confine this subject to other countries.

## WOMAN'S BOARD OF MISSIONS.

Receipts from January 18, 1899, to February 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Bangor, Central Ch., Aux., 10; Calais, Aux., 28; Camden, Aux., 20; Limington, Dau. of Cov., 1.20; Machias, C. E. Soc., 22, King's Daughters, 20, S. S., 10; Portland, State St. Ch., Aux., 87.71, Seamen's Bethel Ch., Ocean Pebbles, 10.75, Second Parish Ch., Add'l Th. Off., 2.25; South Berwick, S. S., 4.16,	216 07
Total,	216 07

## NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Troy, Y. P. S. C. E.,	2 20
Total,	2 20

## VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bellows Falls, Aux. (of wh. 25 to const. L. M. Miss Alice Helen Jackson), 36.45; Brandon, Mrs. E. S. Young, 5; Dorset, Aux., 26.65; Essex, Aux., 1.57; Irasburg, Y. P. S. C. E., 1.50; Newfane, Mrs. Dr. Norton, 50 cts.; Rutland, Aux. (with prev. contri. to const. L. M's Mrs. M. M. Bradford, Mrs. George L. Rice, Mrs. A. B. Engrem, Mrs. Aldis De L. Ross), 68.50, S. S., 20; Salisbury, Aux., Th. Off., 3.60; St. Johnsbury, South Ch., 19.60; Underhill, Aux., prev. contri. to const. L. M. Mrs. Mary Orr Douglass; West Brattleboro, Aux., 8.70, S. S., 25.	
Less expenses, 72.46,	144 61
Total,	144 61

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Andover, Union Aux., 113.85; Ballardvale, Union Ch., Y. P. S. C. E., 6.84; Bedford, Aux., to const. L. M. Mrs. Nellie Whittemore, 25; Lawrence, Lawrence St. Ch., Alpha Circle, K. D., 10; Lexington, Aux., 49.07; Lowell, Union Aux. (with prev. contri. to const. L. M's Mrs. George H. Johnson, Miss Leslie Allen), 1.10; Malden, First Ch., Aux., 50; Medford, Union Ch., Jr. C. E. Soc., 1.50; Melrose Highlands, Jr. C. E. Soc., 2.10, 259 46

*Bedford.*—Friend, 1 00

*Berkshire Branch.*—Mrs. Chas. E. West, Treas. Monterey, Aux., 20; Pittsfield, First Ch., Aux., 38, Pilgrim Mem. S. S., 4.02; South Egremont, Aux., 40, 102 02

*Charlton.*—Cong. Ch., 2 60

*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas. Georgetown, Mem. Ch., Aux., 33.50, Sunbeams, 5; Haverhill, Riverside Ch., Aux., 5; Ipswich, First Ch., Aux., 25; Newburyport, Belleville Aux., 100, Tyler M. C., 25; Salisbury Point, Jr. C. E. Soc., 12; South Byfield, Aux., Th. Off., 5, 210 50

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Danvers, Maple St. Ch., Aux., 20, Prim. Dept. S. S., 10; Lynnfield Centre, Aux., 11.25; Salem, Tabernacle Ch., Y. L. Aux., add'l Th. Off., 5.15, 46 40

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. East Charlemont, Riverside M. B., 5; Hunting Hills, Aux., 8; Turners Falls, Aux., 10; Whateley, Aux., 10, 33 00

*Hampshire Co. Branch.*—Miss Harriet J. Kueiland, Treas. Amherst, Jr. Aux., 68.48; Hadley, Aux. (of wh. 12.87 Th. Off.), 15.72; Northampton, Julia R. Tyler, 50, 134 20

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Marlboro, Aux. (of wh. 25 to const. L. M. Miss Mary Wetherbee), 31; Natick, Y. P. S. C. E., 30; Wellesley, Aux. (of wh. 46.80 Th. Off.), 64.80, 125 80

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Brockton, Aux., 34; Hingham, Aux. (of wh. 16.37 Th. Off.), 20.50; Milton, Aux., Th. Off., 37.41, Unquity Band, 3; Kingston, Aux., 3; Plympton, Aux., 1, Prim. Dept. S. S., 1.50; Quincy, Aux., Th. Off., 25, Dau. of Cov., 10; Raulolph, Th. Off., 146.35; Rockland, Aux., Th. Off., 10; South Weymouth, Union Ch., Aux. (of wh. 21.39 Th. Off.), 62.39; Wollaston, Aux., Th. Off. 5, M. B., 28, 387 15

*Old Colony Branch.*—Miss Frances J. Rannels, Treas. Attleboro, Aux., 39.51, Second Cong. Ch., 49.83; Berkeley, Ladies' Cent Soc., 11, Prim. S. S. Class, Birthday Off., 5; East Taunton, Aux., 15; Edgartown, Aux., 19.25; Marion, Y. P. S. C. E., 10; North Attleboro, Aux., 5; North Dighton, Aux., 22.08; Somerser, Aux., 10, Whatsoever Band, 10, Pomegranite Band, 5; Wareham, Y. P. S. C. E., 10, 211 67

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas. Holyoke, Grace Ch., Golden Rule Guild, 5 00

*Suffolk Branch.*—Miss Myra B. Child, Treas. Allston, Cong. Y. P. S. C. E., 20; Auburndale, Y. L. Miss'y Soc., 35; Boston, Friend, 1, Old South Aux. (of wh. 25 to const. L. M. Miss Pauline Vance), 600, Union Ch., Aux., 55, Y. P. S. C. E., 10.05, Shawmut Ch. Helpers, 25; Brighton, Jr. C. E. Soc., Christian Endeavor Day Off., 11; Cambridge, Shepard Mem. Aux., 11; Cambridgeport, Prospect St. Ch., Aux., 30; Charlestown, First Parish Ch., Aux., 20; Chelsea, First Ch., Aux. (of wh. 50 from Young Women's Foreign Miss'y Soc.), 334, Sunbeam M. C., 7; Dorchester, Second Ch., Aux. (of wh. 10 from Mrs. Jacob Fullerton), 101.34, Y. L. M. S., 54, Go Forth M. B., 5; Foxboro, Aux., 42; Hyde Park, Aux., 41.32, Jr. Aux., 3; Jamaica Plain, Central Ch., Aux., 150.03; Medfield, Aux., 6; Needham, Aux., 20; Newton, Eliot Ch., Aux., 223.25; Newton Centre, First Ch., Ladies' Foreign M. C., 219.95, Y. P. S. C. E., 3.38; Newtonville, Y. L. Aux., 30; Roxbury, Immanuel Ch., Aux., 40, Highland Ch., Two-Cent-a-Week Band, 5, Eliot Ch., Jr. C. E. Soc., 2.50; Somerville, Broadway Ch., Aux., 59; South Boston, Phillips Ch., Aux. (of wh. 50 Th. Off. and 12 from S. S.), 62, Miss Lucinda Smith, to const. L. M. Miss Margaret Warren Russell, 25; Waltham, Trinitarian Cong. Ch., Y. P. S. C. E., 2.14; Watertown, Phillips Ch., Aux., 41.10; West Roxbury, Aux., 27.50, 2,322 56

*Worcester Co. Branch.*—Mrs. Minnie D. Tucker, Treas. Fitchburg, Rollstone Ch., Aux., 10; Grafton, Extra-Cent-a-Day Band, 33.54; Southbridge, Y. P. S. C. E., 26; Spencer, Aux., 100; Webster, Aux., 20; Westboro, Aux., 32.80; Whitinsville, Extra-Cent-a-Day Band, 17.84; Winchendon, S. S. Home Dept., 10; Worcester, Central Ch., Miss Abbie A. White, 300, Plymouth Ch., Aux. (with prev. contri. to const. L. M's Mrs. Frank E. Gilbert, Miss A. J. Bradley), 25, Immanuel Ch., prev. contri. to const. L. M's Mrs. Amanda Shaw, Miss Annie Enos, 575 18

Total, 4,416 54

## LEGACY.

*Worcester.*—Estate Mrs. Harriet W. Damon, F. H. Wiggin, Trustee, add'l payment, 4 17

## RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J. Barnefield, Treas. Central Falls, Aux., 22.84; Newport, United Ch., Aux., 250, S. S. 250; Providence, Beneficent Ch., Y. P. S. C. E., 8.25, Union Cong. Ch., Jr. C. E. Soc., 4, 535 09

Total, 535 09

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I. Lockwood, Treas. Grotou S. S., 23.83; Lyme, Aux., 17; Norwich, Second Ch., Aux., 40; Pomfret, Aux., 18; Willimantic, Aux., 15.50, 114 33

<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Hartford, South Ch., Aux., 84, First Ch., M. C., 11.80; Kensington, Aux., 25; Manchester, Mrs. E. G. Crane, 1; New Britain, South Ch., Aux., 47.53; Sinsbury, Open Hearts M. C., 22; South Manchester, Y. P. S. C. E., 13; Terryville, Lois Gridley, 8.20; Vernon Centre, Jr. C. E. Soc., 5,		217 53
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bridgeport, Park St. Ch., Aux., 116, Olivet Ch., Aux., 37, Cradle Roll, 5.40, South Ch., Cradle Roll, 28, North Ch., Aux., 1.50, Union Meeting, 11.25; Canaan, Aux., 10; Cheshire, Aux., 74.17, Y. P. S. C. E., 5; Cromwell, Aux., 43.50; Falls Village, Aux., 10; Greenwich, Second Ch., S. S., 7.76; Guilford, First Ch., Aux., 18.50; Higganum, S. S., 10.85; Ivoryton, Aux., 9, Y. P. S. C. E., 15.68; Kent, Aux. (of wh. 75 to const. L. M.'s Miss Imogen Stuart, Miss Melinda B. Stuart, Mrs. Helen Vincent), 131.50; Middletown, First Ch., Aux., 32.34; New Haven, United Ch., Y. L. M. C., 35, S. S., 5; Fair Haven, Second Ch., Aux., 17.25; New Milford, Aux., 1.50; Roxbury, C. E. Soc., 10; Sherman, Cradle Roll, 2.71; Sound Beach, First Cong. Ch., Ladies' Missy Soc., 23 66; South Britain, W. A., 5, C. E. Soc., 5; Stratford, H. H., 8.40; Torrington, Aux., 2; Woodbridge, Aux., 10.35; Woodbury, C. E. Soc., 7.80,		701 12
<i>Warren.</i> —Friend,		10
Total,		1,033 08

## LEGACIES.

<i>Berlin.</i> —Legacy Mrs. Harriet N. Wilcox. Sale of 40 shares Peck, Stow & Wilcox Co. Stock, received February, 1894,	939 60
<i>New Haven.</i> —Legacy Mrs. Amelia A. Leonard, Henry G. Newton and Charles A. Sheldon, exrs. To be used for evangelistic work, Turkey,	976 76

## NEW YORK.

<i>New York State Branch.</i> —Mrs. Guilford Dndley, Treas. Brooklyn, Puritan Ch., Aux., 50, Lee Ave. Ch., Aux., 15.84, Park Ch., Y. P. S. C. E., 10; Buffalo, Peoples' Ch., S. S., 2.75; Chautauqua, Miss Mary L. Stanley, 7; Fairport, Aux., 14; Flushing, Y. P. S., 10; Friendship, Aux., 2; Gaines, M. U., 10; Groton City, Cong. Ch., 1.50, Aux., 7.50; Moneoye, Jr. C. E. Soc., 2; Middletown, Ladies' Guild (of wh. 50 to const. L. M.'s Mrs. D. De Witt Schoonmaker, Mrs. Charles A. Whitney), 51.14; Mt. Sinai, Aux., 13.30; Neath, Y. P. S., 5; New York, Manhattan Ch., Prim. Dept. S. S., 10, Friend, 20, Bedford Park Ch., Aux., 2.87, Cradle Roll, 7.13, Pilgrim Ch., Y. P. S., 10; Northville, Aux., 28; Oswego, Aux., 40; Poughkeepsie, Aux., 50; Sayville, Jr. C. E. Soc., 10; Saugerties, Aux., 5; Smyrna, Aux., 3.35; Spencerport, Aux., 30; Syracuse, Plymouth Ch., W. G., 40; Wadhams' Mills, Aux., 3; Walton, Aux., 35. Less expenses, 55.50,		440 88
Total,		440 88

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux. (of wh. 25 from Mrs. Augusta P. Whittlesey, to const. L. M. Pauline Whittlesey), 150.50; N. J., Bound Brook, Pilgrim Workers, to const. L. M. Miss Charlotte E Van Doren, 25, Aux., 20; Chatham, Stanley Ch., Aux., 2; East Orange, First Ch., Cradle Roll, 25.96, Trinity Ch., Aux., 24.70, King's Daughters, 5; Montclair, Aux., 30; Newark, First Ch., Aux., 10, Belleville Ave. Ch., M. B., 1.85; Nutley, Ladies' Aid Soc., 5, Y. P. S. C. E., 5; Orange Valley, Aux., 18, Jr. C. E. Soc., 50; Plainfield, Aux., 15; Upper Montclair, Y. P. S. C. E., 10; Westfield, Y. P. S. C. E., 5.50; Pa., Philadelphia, Aux., 5. Less expenses, 107.93,		300 58
Total,		300 58

## GEORGIA.

<i>Atlanta.</i> —Eugenie Shapleigh,	10 00
Total,	10 00

## FLORIDA.

<i>Ormond.</i> —Woman's Aux. Soc.,	11 00
Total,	11 00

## LOUISIANA.

<i>Lake Charles.</i> —	5 00
Total,	5 00

## MICHIGAN.

<i>Port Huron.</i> —Mrs. C. B. Stockwell,	25 00
Total,	25 00

## ILLINOIS.

<i>Evanston.</i> —Mrs. Mary A. Sherburne,	1 00
Total,	1 00

## KANSAS.

<i>Colony.</i> —Mrs. W. F. Millikan,	4 75
Total,	4 75

## CALIFORNIA.

<i>Tulare.</i> —J. F. Harding,	5 00
Total,	5 00

<i>Deduct.</i> —Port Huron, Mich., First Cong. Ch., returned to W. B. M. I.,	68 81
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General Funds,	6,891 24
Gifts for Special Objects,	190 75
Variety Account,	65 08
Legacies,	1,920 53

Total, 440 88

Total, \$9,067 60





# Board of the Pacific



INDIA.

LETTER FROM MISS BARKER.

MADURA, Dec. 7, 1898.

MY DEAR FRIENDS: A home letter brings the news that another "Missionary Birthday Party" is proposed for January. How much I should enjoy being there to thank you, and to tell you with my own lips of the progress of the work here in Madura.

The annual Government examinations are being conducted this week in the four Hindu Girls' Schools, and consequently we are all as busy as possible. Once every year Government sends an inspectress to examine the schools that apply for aid, and each school is granted a sum of money determined by the number of children who pass the examination, as well as by the general condition of the school. This grant is quite a help toward meeting running expenses, and the inspection is an incitement to the teachers for better work. To examine a school is a hard day's work for all concerned. The head master is usually particular to get the children together an hour or so before the examination begins, in order that they may all be ready when the inspector arrives, and they naturally grow restless before the day is over. I wish you might see the children at such a time. They always look their best, with their bright clothes and jewels, and make a very pretty picture. A well-dressed Hindu girl is always rather picturesque.

Probably most of you know there are four of these schools for Hindu girls in Madura, of which three are situated near the gates of the old City Hall,—one at the South Gate, one at the West Gate, and one at the North

Gate, from which the schools take their name. The fourth school is situated near the great Meenachi Temple, in the center of the city, and is called the Central School. These four schools and the Mohammedan Girls' School are in my special care, as are also the two Bible women who are working among the Mohammedans.

The school work and Bible woman's work are very helpful to each other. Many of the girls who leave our Hindu Girls' Schools study the Bible in later years with the Bible women, while the Bible women, in turn, help to open the way for the children in the homes to come to school. Still, many homes are reached by the gospel through the school children, when the Bible women are not received. The little girls go home, sing their hymns, repeat their Scripture verses, and tell of the Saviour, thus unconsciously sowing the seed. Sometimes, too, the older girls, to whom Christ has become precious, do all they can to let others know of him.

Only this evening I heard an interesting incident concerning one of the girls who studied in the South Gate School. The girl's name is Mookammal. While she was in the school she showed a good deal of interest. She was married a short time ago, and the South Gate pastor was invited to the wedding. During the wedding the friends, according to their custom, stepped up to Mookammal to put a heathen mark (which to them signifies good fortune) on her forehead. As one after another put on the mark, the girl rubbed it off, till finally they appealed to the pastor to tell her to be more obedient. Instead of so doing, he improved the opportunity to tell them how much she had gained by attending a school where she had learned of Jesus. Shortly after, as the girl was about to start with her husband for Madras, she sent for the pastor to come to pray with her.

In all the schools this year there has been more of real interest. Some have refused to worship idols when urged to do so by their parents. Some have been praying and reading the Bible in their homes. One girl has been able to stand against a strong current of evil, and all of these have been more or less persecuted.

There does not seem to be much visible fruit yet from the Bible women's work among the Mohammedans. But God's word cannot be kept before their minds and be without effect. Will you not help us by doing all you can to interest others in the work by sending us the means with which to carry it on, and last, but not least, by praying for us? We are all one in this work that was so precious to our Master when he commanded us to "go and teach all nations."

## A MISSIONARY BIRTHDAY PARTY.

A MISSIONARY birthday party! Who had one? Why, the First Church, Berkeley, to be sure! The church which is honored in having two of its own members at work in foreign lands. A committee from the Theodora Society had decorated the church parlors most elaborately with acacia and ferns for the birthday party, which was held on the evening of February 5th. Pictures of the missionaries were hung upon the walls. The decorations, the open fireplace, comfort-dispensing furnace, and brilliant lights offered a most attractive interior, in strong contrast to the frigidity of the outdoor atmosphere. The missionaries in whose honor the party was given were not present, but were at their posts of duty in India—Miss Lydia Gertrude Barker of Madura district, South India; Miss Mary R. Perkins, Tirumangalam, Madura district, South India.

A large audience assembled in the brilliantly lighted parlors and were welcomed by a reception committee appointed by the ladies' missionary society,—Mr. and Mrs. J. L. Barker, Rev. and Mrs. G. B. Hatch, Rev. F. N. Greeley and wife, Rev. H. E. Jewett and wife, and Mr. and Mrs. Frank Sadler.

After an instrumental duet, Mr. Hatch, the pastor, made some appropriate remarks upon the occasion which had brought the company together. Rev. H. H. Wikoff led in prayer, specially remembering the two missionary workers so far away. Miss Louise McKee sang most beautifully "The Angelus," by request. Then a letter was read from Mr. Perkins of India, by Miss Annie Holmes of Riverside. Mr. Perkins is a brother of Miss Mary Perkins, who sailed for India, returning to her work August 13, 1898. Rev. Mr. Hatch, accompanied by his wife, sang "Hosanna" most effectively. A letter had been requested for the birthday party from Miss Barker, and it was received just in time.

After the programme was finished, the refreshment committee, under the lead of Mrs. C. B. Bradley, supplied all with hot cocoa, high teas, and cake, and a delightful social hour was enjoyed by every one.

It should be added that a little ship rested at anchor on one side of the room. During the evening it received upon its deck a cargo of dimes and larger silver offerings to the work in India.

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O Sun, thy light is hastening to reach thy noontide sheen,  
That lands in darkness weeping may rise to greet thy reign.  
Thy blessed reign shall loosen the prisoner's long-wrought chains,  
From bruised hearts and broken shall banish griefs and pains.

## YOUNG LADIES' BRANCH OF THE W. B. M. P.

THE quarterly meeting of the Branch was held in the Congregational Church of Alameda, Saturday afternoon, February 4th. The young ladies of the "King's Daughters" of the church made us very welcome, and were very cordial in their greetings.

The meeting was opened by the President, Mrs. Frank I. Wheat, and the devotional exercises were led by Mrs. Scudder, the wife of the pastor of the church. Two letters from Dr. Daniels were read in regard to the work of the Micronesian navy, and it was voted that the Branch should again take up this work among the Sunday schools of Northern California, as has been done in the past. Letters from Mrs. Baldwin of Turkey and Mrs. Hazen of India were read, giving an account of the children supported by the Young Ladies' Branch scholarships.

The treasurer reported \$35 received this month, \$3 for expenses, leaving a total of \$32. The appropriations for the Branch for this year are as follows: fourteen scholarships in India, toward Miss Perkins' salary, Micronesian navy, four scholarships in Turkey, work in China, portions of salaries of Miss Wilson and Miss Denton,—making a total of \$900.

A very interesting paper was given by Mrs. Goldthwaite on the "Growth and Necessity of Mount Holyoke Seminary." Mrs. Jacobi sang the hymn, "I Love to Steal Awhile Away," written in memory of the "Silent Hour" at Holyoke.

Miss Wilson, who is to return on the Morning Star to her work in Micronesia, made the next address, telling of the work on Kusaie among the Gilbert and Marshall Island girls. Once in two years the Star makes a trip to the homes of the girls, carrying the girls of the school to make a visit to their homes, if such they can be called, for the natives live in a hut that is nothing but a thatched roof, without any side walls to screen them from the weather or their neighbors. It is from such abodes that the girls and boys are taken to the schools on the island of Kusaie. The missionaries note with pleasure the improvement that is made in the huts built by the native teachers, when they return to their islands to teach among their friends and relatives.

Mrs. Wheat closed the meeting with a few earnest words, expressing her interest in the work of sending out the Gospel of Christ to all lands. She said that though we believe we are all "one in Christ," we are apt to forget that the women and girls in these far-away places are our sisters, and until we are willing to let down our nets and become "fishers of men," gathering in souls from all lands, and considering them our brothers and sisters, we will not gain a blessing.

Alice M. Flint, *Recording Secretary.*



## Board of the Interior



### EASTER.

The glad Easter cometh, the crown of the year;  
Earth heralds its advent with breezes of balm.  
The violet's breath whispers, "Easter is near,"  
And happy birds carol a jubilant psalm.

Even drowsy exotics that pine for the sun  
Feel stirrings of life underneath the dark mold.  
Their pulses throb faster, obedient to One  
Who purples the lily and crowns it with gold.

The word of its Maker no flower can mistake;  
Wee, blushing buds tremble, then slowly expand,  
As when a fair baby's closed eyelids awake  
To meet mamma's smile or the touch of her hand.

Shall birds, breezes, blossoms, respond to the call  
That heralds the dawn of this bright Easter day,  
And we who should love and give thanks more than all,  
Heed not our Lord's word, nor his summons obey?

Awake thou that sleepest, arise from the dead!  
So falls on my spirit a voice from the skies.  
Though rough, like thy Lord's, be the path thou shalt tread,  
Thy Lord has arisen! Thou, too, shalt arise!

M. J. W.

## COME AND SEE.

BY CAROLINE SHELDON.

"MARGARET, I hope you will plan your engagements for this week so as to leave a place for the missionary meeting on Saturday."

Mrs. Elwood said this to her daughter, who was just gathering up her books preparatory to going to her room to study.

"Missionary meeting?" said Margaret, lifting her eyebrows. "I never go to a missionary meeting. I'd stay home from church the Sundays when Dr. Gray preaches missionary sermons if you'd let me. I don't believe in missionary meetings, anyway. I think charity begins at home. Didn't Christ tell his disciples to begin at Jerusalem?"

"He didn't tell 'em to end there," said Margaret's brother, Fred, looking up suddenly from the skate strap he was mending.

"I'd like to know what you know about it?" said Margaret, somewhat contemptuously. Was she not a high school senior, with fair chances for class honors; and what was this small brother of hers, still in the grammar school, and not especially scholarly, that he should venture to dispute her?

"He just told 'em to begin there," said Fred, doggedly, "because they had to give those old Jews the first chance; but he always meant to have them get out and 'teach all nations.' Miss Granger said so."

"Well, if Miss Granger said so, it must be true," said Margaret, sarcastically.

"Of course it is," answered Fred, with that superb and unquestioning loyalty that the small boy always bestows upon the fortunate person who commands his respect and affection. "She knows her business, and when she talks about the Bible you can just bet that what she says is right every time; and she acts accordingly, what's more."

Margaret now retreated to another position. "That Miss Nelson is president of the society, and I can't bear her. She is always asking us girls to come to the meetings and begging for money for the heathen in China, and she wears the worst looking old hat! I should think they might get somebody besides a cranky old maid to run things, and then we'd like to go."

"Better keep still about old maids," advised Fred; "may be an old maid yourself some day; an' if you keep on as you've begun, you'll discount all the cranks I've ever seen yet. Besides, I didn't notice you ever took very much more interest in the missionary society last year when Marian Wright was president, and everybody calls her a charming young lady."

"Well, I haven't time for it anyway," answered Margaret, shifting her ground again. "My English notebook is due on Monday, and my physics

notebook on Tuesday, and my Virgil notebook Friday, and I've got to learn all my part for the class entertainment between now and next Wednesday."

"Suppose you trot along upstairs and do some of it now," said Fred, "instead of wasting time in arguing. This Miss Halliday who's going to speak next Saturday is from Japan, and will have lots of interesting things to tell."

"How do you know?"

"Oh, Miss Granger told me. Miss Halliday is staying with her, and she invited us boys to call 'to meet Miss Halliday and refreshments' next Friday afternoon. And yours truly is going. Tell you what I'll do,—I'll paste all those pictures in your Virgil notebook, and write your Latin truck in beside in my very best style, if you'll give me your notes; and I'll wipe the dishes for you every evening this week, if you'll go next Saturday. Or I'll wash 'em,—kettles and all." This last as he saw Margaret wavering a little. "I'm beginning at Jerusalem, you see," he added, with a comical grimace. "I always did like to see other people improve their opportunities."

Mrs. Elwood had listened to this dialogue with amusement, not unmingled with anxiety. Her children's disposition to argue every question in all its minutest details often occasioned her great uneasiness.

When Fred made his final offer, however, her brow cleared, for she felt that behind his nonsense there lurked a real desire to be helpful.

Saturday afternoon came, and Margaret found herself at three o'clock seated in one of Mrs. Walton's pleasant parlors, awaiting with some curiosity the opening of the meeting. Both parlors were comfortably filled with bright-faced girls and young ladies, with a liberal sprinkling of that class which was Margaret's special aversion, the "old maids."

After the Scripture reading and prayer, and an appropriate song by a quartette of happy-looking girls, Miss Nelson introduced Miss Halliday. Margaret was surprised to note that the returned missionary wore a neatly fitting tailor gown, and had her hair becomingly arranged. Miss Halliday began speaking in a low, musical voice, but with an articulation so perfect that she was easily heard in both rooms. She had spoken only a few minutes when Margaret forgot all her prejudices against missionaries in her intense interest in the story of the awakening of the Island Empire, and the part played by our missionaries in this great change.

When Miss Halliday had finished speaking, Margaret said to herself: "My notions about missions and missionaries have been chiefly prejudices rooted in ignorance. I'm going to the treasurer and enroll my name as a member of this Society, and then I'm going to subscribe for some missionary magazine that mamma doesn't take,—if I can find one,—and I'm going to read them all. I'll take the advice of Philip, the apostle, I'll 'come and see.'"

## WHAT THEY DO IN CHINA.

BY MRS. MARY W. MILLS.

Dear Mamma, I've been to the Mission Band,  
 And what do you think I have heard?  
 Such a queer, queer people, in such a queer land!  
 I'm sure you'll agree 'tis absurd.  
 Why, Mamma, they say "How old are you?"  
 When they mean "How do you do?"  
 And they whiten their shoes with the greatest care,  
 And men wear down their backs long braids of hair.  
 Their visiting cards are all painted red,  
 And are four feet long, our teacher said.  
 Their dresses for mourning are all in white;  
 At funerals they feast to their heart's delight.  
 They shake their own hands when a friend they meet,  
 And bugs and snails are the things they eat.  
 Their houses they build from the roof to the ground,  
 And turn their screws the wrong way 'round.  
 They shave their eyebrows to aid their sight  
 And have their fireworks in broad daylight.  
 Their compass needle points south, they say,  
 And the boys look on while the old men play;  
 But of Christ, our Lord, they have never heard.  
 And, Mamma, I want to send them word.

## THE FIRST VILLAGE TOUR.

PANG-CHUANG, CHINA, Dec. 3, 1898.

MY DEAR FRIENDS: You and we are now separated by so many, many hundreds of miles, I can hardly realize that a year ago some of us were together, talking face to face about this great missionary work. I feel sure that not a few of us never were more closely united in heart than at the present time; for this reason it is a great pleasure to me to write to you of our first trip in our "Country Parish," made just a few days after our arrival at Pang-Chuang.

God's gracious Spirit has been working in the hearts of these Christian women and girls, and we see that he is completing the work begun in their hearts.

Monday morning, October 31st, a few minutes before 8.30, sister and I started for Lin Wang Chuang, a village ten miles and a half from Pang-



Chuang. After nearly four hours' ride we arrived at the house of old Mrs. Lin, and were invited into the room where we had spent so many pleasant hours in meeting with these women. The little circle of Christian women, fourteen in number, consists of old and young, the oldest being seventy-nine. During the last year two nice Christian girls have gone into one of the homes in this village as daughters-in-law. As we look into their faces we realize how very different they are from those coming from heathen homes. We are thankful for every such young woman.

The noon hour always causes a little delay in gathering for a meeting, but in course of time we were ready for our first service, since our return, with these women. After singing "He Leadeth Me," they listened attentively to the words, "We should no longer live to ourselves, but unto Him who died for us," and then closed with the hymn, "I Need Thee Every Hour."

The early darkness of the short days overtook us before we reached the little chapel where we were to spend the night. One by one the women came to greet us, and while one of us visited with them, the other prepared a supper of oyster soup. This refreshed us after our day's ride, and we had an interesting meeting together before retiring. How we rejoiced in what the Lord had done for these who were once in darkness, and how we longed for the Spirit to come with quickening power to warm hearts where love cools so quickly! I read in one face so much of anxiety and weariness, and as I again see the poverty of these lives, I feel I need great charity for them.

The next morning at prayers we asked them for the verse given last night; not one of them could recall it save one of the dear schoolgirls, who, though but thirteen, has a memory far superior to any of the fifteen women, because of her training in the school. It seemed a little discouraging, but we told it to them again, and I am sure the Spirit will bring it to their remembrance. We left them with a prayer and started for the next outstation, thirty miles distant.

Smiling, happy faces welcomed us here. We had not forgotten them,—little San's bright eyes; her elder sister's mature, quiet, winning manner; the two or three old women of nearly eighty years; and feeble Mrs. Hu, the mother of the "Sunny Heart."\* Among these, and other women, we miss two familiar faces, but these have only gone before.

"We feared you would not return," they said. "Did your mother want you to come?"

\* Name of a leaflet published for two cents by the W. B. M. I. Room 603, 59 Dearborn St., Chicago, Ill.

And we reply, "Yes; for your sakes and for Jesus' sake she was glad to give us up."

Our visit and services together were pleasant, and we believe they will be helpful, through God, to the upbuilding of Christian life and character.

After morning worship once again we go on our way to another near



MISSES GRACE AND GERTRUDE WYCKOFF,  
Pang-Chuang, China.

village. Here we stop two hours, telling these Christians of the way the Lord has led us, and exhorting one another to renewed earnestness and devotion in bringing others to Christ.

"It is nearly three, and we must be on our way or it will be dark before we reach Ho Chia Tun." With these words we start again on a ten-mile ride. A washout between Kas Tang and Ho Chia Tun made the old road

impassable, so that we were obliged to be on the way longer than usual, and when we reached the mission house it was late, and all had given up the hope of our coming. Nevertheless a few church members came over to see us. Among others was the "Queen Bee"\* and the young man who had such a time finding a wife. The "Queen Bee" and the brothers\* who make the meat dumplings, and one or two other families here, have decided not to do business on Sunday. Mrs. Smith was influential in helping them to take this stand, and we are very thankful for it.

The next forenoon we spent together, one taking the mothers with babies for a separate meeting, while the other had a service with the remainder in the main room. Thirty women were present, and it seemed like old times to be thus gathered together for such a meeting.

At noon we bade them good-by, to meet another circle of women at Kuan Chuang, eight miles away. A short distance from Kuan Chuang we passed through a village where two of the schoolgirls live. When the two or three families who are now Christians first inquired about the truth there was great opposition from the villagers, and we used to avoid going through the place. At present the people are more favorable, and some twelve or fifteen women came to see us as we stopped for a few moments' visit with the girls and their mothers. Pray that the consistent lives of these Christian men and women may be used of God in winning others to Christ.

At Kuan Chuang we saw some thirty women and held two helpful meetings, one in the evening and one the next morning. Friday night finds us at Mao Wang Chuang, a comparatively new center of work. A new chapel has been put up this last year. Half the money for it was given by our hostess, who is an unusually nice woman. This sum was really a thank-offering to the Lord for restored health and strength. There is a good deal of interest in this place. We were very much delighted to meet two elderly women whom we had not known before, and to hear them recite a little prayer which their sons had taught them. They had received quite a little idea of the truth in this way. Pray for the men, that as they are brought to the knowledge of the gospel they may patiently and lovingly teach the women in their homes.

On our return to Pang-Chuang we had expected to see a circle of nearly fifty women and children at Nan Hsiao Tsin, but the word had not reached them, and as it was the very busiest time in the cotton field, we saw only one or two.

This little trip has been such a pleasure to us, as it has at once put us in touch with the principal outstations, and with the work from which we

\* Referring to persons mentioned in private letters.

have been absent so long. I believe we are to see greater things than we have yet seen. There is growth, and expansion, and development each year, and the harvest is at hand. "Be not weary in well doing, for in due season ye shall reap if ye faint not." This word of exhortation is to each of us: Sisters, pray for us!

With love to every one who reads LIFE AND LIGHT, yes, and to those who do not,

GRACE WYCKOFF.

LOSING THE SOUL. When a Chinese baby takes a nap people think its soul is having a rest; going out for a walk, perhaps. If the nap is a very long one, the mother is frightened. She is afraid that her baby's soul has wandered too far away and cannot find its way home. If it doesn't come back, of course the baby will never waken. Sometimes men are sent out on the street to call the baby's name over and over again, as though it were a real child lost. They hope to lead the soul back home. If a baby sleeps while it is being carried from one place to another, the danger of losing the soul along the way is very great; so whoever carries the little one keeps saying its name aloud, so that the soul may not stray away. They think of the soul like a bird, hopping along after them.—*Ex.*

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JANUARY 10, 1899, TO FEBRUARY 10, 1899.

ILLINOIS . . . . .	1,849 32	Previously acknowledged . . . . .	6,998 42
INDIANA . . . . .	46 50	Total since Oct. 18, 1898 . . . . .	\$10,751 96
IOWA . . . . .	304 22	ARMENIAN RELIEF FUND.	
KANSAS . . . . .	58 94	Received this month . . . . .	7 50
MICHIGAN . . . . .	248 30	Already forwarded . . . . .	21 54
MINNESOTA . . . . .	185 38	Total since Oct. 18, 1898 . . . . .	\$29 04
MISSOURI . . . . .	77 84	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MONTANA . . . . .	8 44	Received this month . . . . .	26 27
NEBRASKA . . . . .	73 78	Already forwarded . . . . .	148 04
OHIO . . . . .	456 17	Total since Oct. 18, 1898 . . . . .	\$174 31
SOUTH DAKOTA . . . . .	94 34	MRS. ALFRED B. WILLCOX, Ass't Treas.	
WISCONSIN . . . . .	303 09		
ALABAMA . . . . .	1 30		
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MISCELLANEOUS . . . . .	35 92		
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